



EPISCOPAL NEWS SERVICE

The Episcopal Church Center ▪ 815 Second Avenue, New York, NY 10017
(212) 922-5384 ▪ (800) 334-7626 ▪ FAX (212) 557-5827 ▪ Quest Inboxes: ENS/JAMES SOLHEIM/JAMES THRALL

Office of News and Information

JAMES E. SOLHEIM, DIRECTOR

JAMES H. THRALL, DEPUTY DIRECTOR

**LEVEL
ONE**

August 31, 1995

PROCESSED

SEP 06 1995

For immediate release:

GTU LIBRARY

CONTENTS

PAGE

- **NEWS DIGEST** 1
- **Bishop Righter faces trial for ordaining non-celibate gay man in 1990 (95-1205)** 6
- **Former bishop of Ft. Worth changes his mind about joining Roman Catholic Church (95-1206)** 7
- **Tutu preaches forgiveness in Rwanda and Burundi (95-1207)** 9
- **Presiding Bishop Browning joins in Bosnia appeal (95-1208)** 11
- **Church groups unite to condemn French nuclear test plans (95-1209)** 12
- **Union of Black Episcopalians meets in Florida (95-1210)** 14
- **Bishop Charleston of Alaska announces his intention to resign by end of the year (95-1212)** 15
- **Search continues for new treasurer for national church (95-1213)** 16
- **Press alert: Interim meeting of House of Bishops scheduled in Portland, Oregon, September 22-29** 17
- NEWSBRIEFS (95-1214)** 19

NEWSFEATURES

Delegation consults with Russian Orthodox on restoring military chaplaincy (95-1215)	31
Loads of wash yield \$1 million legacy to benefit outreach ministries in California (95-1216)	33
Native Youth challenged to soar like eagles at event in Minnesota (95-1217)	35
Episcopalians observe 50th anniversary of Hiroshima and Nagasaki bombings (95-1218)	37
Editorial inspires spirit of abundance (95-1219)	39
Episcopal church learning to walk with the people of Panama (95-1220)	41
Reviews and Resources (95-1221)	45



news digest

95-1205D

Bishop Righter faces trial for ordaining non-celibate gay man in 1990

(ENS) Presiding Bishop Edmond L. Browning announced August 18 that "a sufficient number of consents have been received from the bishops of the church to permit the pending presentment against the Rt. Rev. Walter Righter to proceed" to trial. No date has yet been set.

The presentment against Righter was brought in January by 10 diocesan bishops who charged that Righter, retired bishop of Iowa, violated his ordination vows when he ordained an openly gay man to the diaconate five years ago. At the time he was serving as assistant bishop of Newark.

The bishops bringing the presentment assert that, by ordaining a gay man who was living in a homosexual relationship, he was violating a canon law of the church by "teaching a doctrine contrary to that held by this church."

Righter responded to the charges on May 10 by denying that he is "holding and teaching, publicly or privately, and advisedly, any doctrine contrary to that held by this church" in violation of its canon laws--or that he was "violated his ordination vows." Righter's brief was mailed to all 297 bishops of the church who were asked to respond by August 15 or the charges would be dismissed. Now that at least one-fourth of them have voted to proceed to a trial, the presiding bishop has notified the nine members of the Court for the Trial of a Bishop to organize. A decision would be rendered by majority vote, and a sentence of admonition, suspension, or deposition would be set if the decision were in favor of the presenters.

Depending on the action of the court, either side would "ordinarily have the right of appeal to the Court of Review," Browning added. If that court made a decision in favor of the presenters, and set a sentence, "no sentence could be imposed unless the court's findings were then approved by a vote of two-thirds of all the bishops" in the House of Bishops entitled to vote.

95-1206D

Former bishop of Ft. Worth changes his mind about joining Roman Catholic Church

(ENS) In a letter to the church's bishops, Presiding Bishop Edmond Browning announced August 18 that former bishop of Ft. Worth Clarence Pope "has made the decision to return to the Episcopal Church."

Browning said that he had been in conversation with Pope, who with his wife joined the Roman Catholic Church last February, "for several months about this and I am delighted at his decision. This church is his home, his family, and with joy we welcome him home."

A notice by Bishop Jack Iker, Pope's successor, said, "As the date drew near for his re-ordination [as a Roman Catholic priest], Bishop Pope began to have serious concerns about this, and this eventually led to his decision to return to the Episcopal Church."

"I felt like it would be going back on all that I have been," Pope said in an interview with the *Ft. Worth Star-Telegram*. "I also felt I had abandoned a [traditionalist] constituency that needed me. I felt very guilty about that. It became very clear I needed to reverse course," he said.

According to Iker, Pope has withdrawn his letter of resignation from the House of Bishops.

95-1207D

Tutu preaches forgiveness in Rwanda and Burundi

(ENS) In South Africa bitter enemies were able to reach toward peaceful coexistence by dismantling the system of apartheid. Similar reconciliation could happen in Rwanda as well, despite atrocities committed by warring Hutu and Tutsi tribes, Archbishop Desmond Tutu said during a visit.

"The people of Rwanda have the same language and the same culture--if it can happen in South Africa, why not here?" Tutu, archbishop of the Anglican Church in Southern Africa, asked a congregation of 10,000 people gathered at an ecumenical service at Amahoro stadium in the Rwandan capital city of Kigali.

Tutu made his statements while leading a delegation from the All Africa Conference of Churches (AACC) on a recent tour of Rwanda and Burundi. He said that the delegation had tried to "express solidarity with the people of Rwanda who have been through immense suffering and to reassure them that God has not abandoned them."

The delegation's visit closely followed the provincial synod of the Episcopal Church of Rwanda, the first since genocide wracked the country. The synod voted to

present an ultimatum to those Rwandan bishops, including the archbishop, who are still living outside the country, having fled during the massacres. As one synod member expressed it, the bishops will be told "your people need your pastoral help." They will be given three months to respond to the demand that they return.

95-1208D

Presiding Bishop Browning joins in Bosnia appeal

(ENS) Presiding Bishop Edmond Browning joined other national church leaders August 1 in endorsing a National Council of Churches (NCC) pastoral letter on Bosnia that calls for a negotiated peace and criticizes proposals to lift the arms embargo.

In commending the NCC letter and calling on Episcopalians to pray for peace in Bosnia, Browning also appealed to Christian and Muslim religious leaders "in Bosnia and everywhere" to lead the way to a resolution of the conflict. The leaders should "bring the best of our traditions together to insist that our faiths are about love, justice and peace, not violence, hatred and division," he said.

The NCC has called on all people of faith to pray for the people of Bosnia, and urges them to join "in a single interfaith approach to aid and relief in the region as a tangible sign and symbol of the potential for unity even in strife." In July, Church World Service and Witness, the NCC's emergency relief and development arm, appealed for \$500,000 in humanitarian aid to address "critical needs of innocent civilians in Bosnia today" as well as the "reconstruction and rehabilitation of the Balkans in future years." The goal was soon raised to \$1 million as recent fighting increased the refugee population by at least 160,000 people.

95-1209D

Church groups unite to condemn French nuclear test plans

(ENS) Church groups and individuals have joined in a worldwide effort to convince the French government to abandon its plans for the detonation of nuclear weapons at Mururoa Atoll in the Pacific Ocean.

Since late July, when Presiding Bishop Edmond Browning endorsed the Anglican Peace and Justice Network's (APJN) condemnation of the French government's decision to resume nuclear testing in September, many other organizations have issued protests similar to the APJN statement, which called France's move "a backwards step" that is "dangerous and disturbing." Groups have included the Pacific Conference of Churches, the Christian Conference of Asia, the

Conference of European Churches, the World Council of Churches, the World Alliance of Reformed Churches and the Lutheran World Federation, The signers of the APJN statement declared that they could not "conceive how, with the cold war over, any country would want to continue in the further development of these weapons."

A World Council of Churches initiative included a mail campaign that asked individuals to send French president Jacques Chirac a postcard depicting a nuclear explosion, emblazoned with the French words, "In the name of God--No." The Ecumenical Coalition on Third World Tourism has taken yet another approach to the attempt to influence the French decision by calling for an "immediate, total and unconditional global boycott of the French travel industry."

95-1210D

Union of Black Episcopalians meets in Florida

(ENS) Members of the Union of Black Episcopalians at its annual convention in Orlando, Florida, in July were challenged to cure a church still infected with the sin of racism.

"God never intended there to be a Union of Black Episcopalians," said Bishop John Howe of the Diocese of Central Florida. "He intended there to be a completely color-blind church."

But the church is "not there yet," Howe continued. "And just as God raised up the charismatic movement to correct a church that had sadly neglected the work of the Holy Spirit, so I believe he has raised up the Union of Black Episcopalians . . . to bear courageous and often costly witness and to minister and serve in a church that so very much needs you."

The four-day gathering drew more than 350 adults and 80 children and youth. The Rev. Darryl F. James, rector of Messiah/St. Bartholomew Church, Chicago, was elected president. Dean Sandra Wilson of Denver was elected vice-president.

95-1211D

Bishop Charleston of Alaska announces his intention to resign by end of the year

(ENS) In a letter to the president of the diocesan standing committee, Bishop Steven Charleston of Alaska has announced his intention to resign by the end of the year.

"For several years I have been struggling to care for the special needs of my family while trying to maintain the intense workload of bishop for a diocese as vast

and demanding as Alaska," Charleston said in his resignation letter dated August 21. "I believe it is a tribute to God's grace that I have been able to do that as well as I have over the years."

Charleston said, however, that he now faces "a new set of challenges" as he and his wife are living separately at this time. In recent months he has been "trying to be both a full-time single parent and a full-time diocesan bishop. I have sought to be faithful to my family in their time of need and to Alaska in its time of growth and change. Trying to fulfill both expectations has not been easy," he said. Currently Suzanne Charleston is living and working in Hawaii while the family continues to search for healing.

Charleston suggested in his letter that the resignation take effect on Palm Sunday, March 31, 1996, and requested a three-month sabbatical beginning in January "because of the need for transition." Although he has no definite plans for the future, he expressed a hope to "be of continued service in the church."

95-1212D

Search continues for new treasurer for national church

(ENS) The search committee for a new national church treasurer held its second meeting August 8 and announced that it has selected an executive search firm from Boston to help in its work.

"The committee continued to refine its thinking regarding the job description and to work on developing a draft list of job qualifications," according to a statement released after the meeting.

In establishing a timetable for its work, the committee said that it plans to propose a nominee "before the end of October." But it said that it would "extend the timetable if deemed necessary to satisfy the committee's mandate to conduct a thorough search." The search firm will present "a short list of candidates" at the committee's next meeting on October 5. The committee "strongly encourages" nominees and applications. They should be sent to the committee chair, Maria B. Campbell, at Trinity Church, 74 Trinity Place, New York 10006.

95-1205

Bishop Righter faces trial for ordaining non-celibate gay man in 1990

by James Solheim

(ENS) Presiding Bishop Edmond L. Browning announced August 18 that "a sufficient number of consents have been received from the bishops of the church to permit the pending presentment against the Rt. Rev. Walter Righter to proceed" to trial. No date has yet been set.

The presentment against Righter was brought in January by 10 diocesan bishops who charged that Righter, retired bishop of Iowa, violated his ordination vows when he ordained an openly gay man to the diaconate five years ago. At the time he was serving as assistant bishop of Newark.

The bishops bringing the presentment assert that, by ordaining a gay man who was living in a homosexual relationship, he was violating a canon law of the church by "teaching a doctrine contrary to that held by this church."

Righter responded to the charges on May 10 by denying that he is "holding and teaching, publicly or privately, and advisedly, any doctrine contrary to that held by this church" in violation of its canon laws--or that he was "violated his ordination vows."

Misunderstanding of doctrine

"There is no doctrine in this church pertaining to the qualifications of ordinands to the diaconate or limitations on a bishop's right to ordain a canonically qualified candidate," Righter's brief said. "The presentment is based on a misunderstanding of the doctrine of the Episcopal Church and the sources of such doctrine," the brief argued.

Righter's brief was mailed to all 297 bishops of the church who were asked to respond by August 15 or the charges would be dismissed. Now that at least one-fourth of them have voted to proceed to a trial, the presiding bishop has notified the nine members of the Court for the Trial of a Bishop to organize. That court is comprised of nine bishops: Frederick Borsch of Los Angeles; Donis Patterson, retired bishop of Dallas; Cabell Tennis of Delaware; Arthur Walmsley, retired bishop of Connecticut; Roger White of Milwaukee; Ted Jones of Indianapolis; Robert C. Johnson of North Carolina; Andrew Fairfield of North Dakota; and Douglas Theuner of New Hampshire.

According to a letter Browning sent to the bishops May 15, the court will "appoint one or more legal advisors to assist it, meet with the parties, and set a schedule for the hearing of evidence and reception of briefs and arguments. After

trial, a decision would be rendered by majority vote, and a sentence of admonition, suspension, or deposition would be set if the decision were in favor of the presenters."

Depending on the action of the court, either side would "ordinarily have the right of appeal to the Court of Review," Browning added. If that court made a decision in favor of the presenters, and set a sentence, "no sentence could be imposed unless the court's findings were then approved by a vote of two-thirds of all the bishops" in the House of Bishops entitled to vote.

Church order is the issue

Bishop James Stanton of Dallas, one the authors of the presentment, said that "the issue is church order," an attempt to stop bishops from acting against the teachings of the church. He told the *Los Angeles Times* that he hoped the presentment would "restore a sense of collegiality, but collegiality has been destroyed by those who act on their own. A presentment is a canonical procedure given by the church to protect order and unity."

Righter called the prospect of a trial "shocking" and "outrageous," repeating his contention that the presentment was "harassment. It's a nuisance to the church. It's a waste of time and money." He accused his detractors of "riding the wave of Western inability to deal openly with sexuality."

--James Solheim is director of news and information for the Episcopal Church.

95-1206

Former bishop of Ft. Worth changes his mind about joining Roman Catholic Church

by James Solheim

(ENS) In a letter to the church's bishops, Presiding Bishop Edmond Browning announced August 18 that former bishop of Ft. Worth Clarence Pope "has made the decision to return to the Episcopal Church."

Browning said that he had been in conversation with Pope, who with his wife joined the Roman Catholic Church last February, "for several months about this and I am delighted at his decision. This church is his home, his family, and with joy we welcome him home."

A notice by Bishop Jack Iker, Pope's successor, said, "As the date drew near

for his re-ordination [as a Roman Catholic priest], Bishop Pope began to have serious concerns about this, and this eventually led to his decision to return to the Episcopal Church." According to Iker, Pope has "withdrawn his letter of resignation from the House of Bishops, which was to have acted upon at our next meeting in Portland, Oregon, in late September."

In his announcement, Browning said, "The question of his status was to have been on the agenda for the Interim House of Bishops meeting in September and we will no longer need to discuss it."

Abandoning a constituency

"I felt like it would be going back on all that I have been," Pope said in an interview with the *Ft. Worth Star-Telegram*. "I also felt I had abandoned a [traditionalist] constituency that needed me. I felt very guilty about that. It became very clear I needed to reverse course," he said.

"I was finding myself more and more compromised in my thinking and I simply had to come back home to where I belong," Pope said. He told the *Dallas Morning News* that he "felt very keenly about the holy orders that I had taken and I didn't feel I could undergo another ordination." He told another reporter, "I firmly believe myself to be a Catholic priest and bishop," adding that he believed it would be "a sacrilege" for him to be ordained again.

Pope said that Cardinal Bernard Law, who had welcomed him to the Roman Catholic Church in a ceremony last February, was "saddened" by his decision but was aware of his uncertainty as he approached the date for his re-ordination. "The cardinal appreciates my position," he told a reporter.

Reactions vary

Iker said that "some will respond with a degree of surprise, others with a degree of cynicism, and some are likely to question his judgement at having reneged so quickly."

"I think it was a mistake for him to go, and I think it was a mistake for him to come back," said Dr. Ed Luke, vice president of the Council of the Laity, a group in the diocese formed to counteract the conservative policies of Pope and Iker. "I hope he realizes that the Episcopal Church has continued to move forward in his absence," said the Rev. Cynthia Black, a priest in Michigan who is president of the Episcopal Women's Caucus. "It won't be long before women will be able to be ordained in all dioceses in this country," she said in reference to recent proposals that could open the ordination process in the four dioceses--including Fort Worth--that still do not ordain women to the priesthood.

--James Solheim is director of news and information for the Episcopal Church.

95-1207

Tutu preaches forgiveness in Rwanda and Burundi

by Jack Donovan

(ENS) In South Africa bitter enemies were able to reach toward peaceful coexistence by dismantling the system of apartheid. Similar reconciliation could happen in Rwanda as well, despite atrocities committed by warring Hutu and Tutsi tribes, Archbishop Desmond Tutu said during a visit.

"The people of Rwanda have the same language and the same culture--if it can happen in South Africa, why not here?" Tutu, archbishop of the Anglican Church in Southern Africa, asked a congregation of 10,000 people gathered at an ecumenical service at Amahoro stadium in the Rwandan capital city of Kigali.

"You have passed through hell," Tutu told those gathered, including Rwandan church leaders, government officials and Rwandan president Pasteur Bizimungu. "The people of Africa shudder to think what happened to you. Now I want to thank those Rwandans who have decried revenge. There will be a new Rwanda. God wants justice and salvation."

Tutu made his statements while leading a delegation from the All Africa Conference of Churches (AACC) on a recent tour of Rwanda and Burundi. He said that the delegation had tried to "express solidarity with the people of Rwanda who have been through immense suffering and to reassure them that God has not abandoned them." He asserted that the delegation called "for justice to be done to those who were perpetrators of these dastardly deeds."

But, he cautioned, "justice should not be the last word on this matter because we need to break the spiral of conflict" and rival claims of "top dog versus underdog, coup and counter coup." Members of the delegation included AACC general secretary Jose Chipenda and Anglican Observer at the United Nations Bishop James Ottley.

Ultimatum for bishops

The delegation's visit closely followed the provincial synod of the Episcopal Church of Rwanda, the first since genocide wracked the country. The Rev. Canon John L. Peterson, secretary general of the Anglican Communion, and Martin Cavender, an ecclesiastical lawyer and director of the Archbishop of Canterbury's evangelism initiative, served as advisors. The synod voted to present an ultimatum to those Rwandan bishops, including the archbishop, who are still living outside the country, having fled during the massacres. As one synod member expressed it, the bishops will be told "your people need your pastoral help." They will be given three months to respond to the demand that they return.

After his visit, Tutu was diplomatic on the issue of whether Rwandan church leaders should be publicly condemned for their complicity with the former

government and the apparent involvement of some in last year's massacres--an issue which has received worldwide publicity.

"Despite all appearances to the contrary, nuns and religious are human," he said. "In Germany, there were Christians who supported Hitler. In these situations our theology helps us. We've got a thing called 'original sin' and none of us can necessarily predict how we would operate in the same situation as they were in. I can't say to someone: 'Be ready to be a martyr.'"

Tutu visits memorials to genocide

Tutu toured Kigali's Central Prison where thousands accused of taking part in last year's genocide await trial, and the church in Ntarama where 1,000 people were butchered during the genocide. The Ntarama church has been converted into a "holocaust" museum consisting of tables of skulls bearing the signs of violence. The floor of the destroyed church is covered with bloody clothing and bones.

"Today we visited the dead in Ntarama. I am shattered," Tutu told leaders, diplomats and church people in Kigali. "We give thanks to God for all of you . . . who have been so traumatized, who have suffered to the extent you have suffered but have somehow been given the capacity to hold back your anger, your bitterness and your natural desire for revenge."

'Burundi is on the edge'

Before traveling to Rwanda, the delegation also visited neighboring Burundi where tribal strife threatens a repeat of the Rwandan bloodbath. Tutu's visit came immediately after thousands of civilians fled from a Hutu suburb of Burundi's capital, Bujumbura, when troops from the Tutsi-dominated army clashed with Hutu gunmen.

"Burundi is on the edge," Tutu said. "Religious leaders there have issued a united call for an immediate cease-fire, and are doing all they can to facilitate dialogue and discussion by the main role players. If they don't do that, they are for the birds," he said.

After the tour of Rwanda and Burundi, Tutu spoke at a press conference in London and called on the international community to lift sanctions imposed on Rwanda so that the country's restoration could begin in earnest. The sanctions, he said, left the present government "hamstrung" when urgent assistance was needed to rebuild the country's infrastructure. He also called for assistance so that Rwanda can deal with more than 10,000 legal accusations of genocide and war crimes.

--Jack Donovan is communications assistant in the Episcopal Church's office of news and information. This story is based on news reports from several news agencies including Ecumenical News International and Anglican Communion News Service.

95-1208

Presiding Bishop Browning joins in Bosnia appeal

by James H. Thrall

(ENS) Presiding Bishop Edmond Browning joined other national church leaders August 1 in endorsing a National Council of Churches (NCC) pastoral letter on Bosnia that calls for a negotiated peace and criticizes proposals to lift the arms embargo.

In commending the NCC letter and calling on Episcopalians to pray for peace in Bosnia, Browning also appealed to Christian and Muslim religious leaders "in Bosnia and everywhere" to lead the way to a resolution of the conflict. The leaders should "bring the best of our traditions together to insist that our faiths are about love, justice and peace, not violence, hatred and division," he said.

The NCC letter calls for a "just and enduring" diplomatically negotiated peace as it decries atrocities committed in the "vain hope" of winning a military victory. "As people of faith, we say, 'Enough!'" The peace process must include all parties in the conflict, including Bosnian Serbs, the letter states. "Our common hope has been that the peoples in the Balkans will find a way to establish a multi-ethnic, multi-religious and multi-cultural society."

Noting "with sadness" the U.S. Senate action calling for an end to the arms embargo for Bosnia, the letter states that "we sincerely believe this is not the way to peace." Safe havens in Bosnia have not been respected in part because they have been used as military staging areas by combatants, the letter maintains, asking President Bill Clinton to "insist that the safe areas be demilitarized and made true sanctuaries." The letter condemns attacks on civilians, ethnic cleansing, violations of human rights, and the taking of hostages from the United Nations Protection Force (UNPROFOR). The U.S. also should contribute its fair share to funding UNPROFOR, it adds.

The NCC has called on all people of faith to pray for the people of Bosnia, and urges them to join "in a single interfaith approach to aid and relief in the region as a tangible sign and symbol of the potential for unity even in strife." In July, Church World Service and Witness (CWS), the NCC's emergency relief and development arm, appealed for \$500,000 in humanitarian aid to address "critical needs of innocent civilians in Bosnia today" as well as the "reconstruction and rehabilitation of the Balkans in future years." The goal was soon raised to \$1 million as recent fighting increased the refugee population by at least 160,000 people.

"As the refugee crisis worsens and general socio-economic conditions deteriorate, CWS is expanding its appeal for needs in the former Yugoslavia to include Serbian and other displaced people," said executive director R. Lawrence Turnipseed. Since the start of the conflict four years ago, U.S. churches, acting through CWS, have provided more than \$10 million in humanitarian aid.

Church World Service also has launched a "Gifts of the Heart" kit program that invites congregations and groups to assemble health and school kits for refugees and other civilians affected by the war (see article in "Reviews and Resources" section).

For copies of the NCC pastoral letter and Browning's statement and suggested prayer for Bosnia, call the Episcopal Church's office of news and Information. James H. Thrall is deputy director of news and information for the Episcopal Church.

95-1209

Church groups unite to condemn French nuclear test plans

by Jack Donovan

(ENS) Church groups and individuals have joined in a worldwide effort to convince the French government to abandon its plans for the detonation of nuclear weapons at Mururoa Atoll in the Pacific Ocean.

Since late July, when Presiding Bishop Edmond Browning endorsed the Anglican Peace and Justice Network's (APJN) condemnation of the French government's decision to resume nuclear testing in September, many other organizations have issued protests similar to the APJN statement, which called France's move "a backwards step" that is "dangerous and disturbing." Groups have included the Pacific Conference of Churches, the Christian Conference of Asia, the Conference of European Churches, the World Council of Churches, the World Alliance of Reformed Churches and the Lutheran World Federation.

The signers of the APJN statement declared that they could not "conceive how, with the cold war over, any country would want to continue in the further development of these weapons." Following the spread of nuclear weapons over 50 years, "our focus should be on the disbanding of all nuclear weapons everywhere," the statement urged. "This decision by France abdicates all common sense and makes that nation a pariah in the international community." The statement also accused France of cowardice because the testing affects "the lives of people of the Pacific and its environment thousands of miles from the shores of France."

Postcard groundswell

A World Council of Churches (WCC) initiative included a mail campaign that

asked individuals to send French president Jacques Chirac a postcard depicting a nuclear explosion, emblazoned with the French words "In the name of God--No." The postcard includes a message quoted from a letter sent by the WCC's general secretary, Konrad Raiser, to Chirac soon after the announcement of the planned resumption of the tests. "You have called your decision 'irrevocable'," Raiser wrote. "We nonetheless appeal insistently that you reverse it immediately. It is not in its nuclear deterrent that France will find its greatness."

Brenda FitzPatrick, communications officer for the WCC's unit on Sharing and Service, said the purpose of the postcard was not only to pressure the French government to cancel the tests but also "to give people who care about the issue a practical action they can take." She said that the postcards were part of "a groundswell" by people around the world who opposed the tests.

According to FitzPatrick, her unit originally ordered only 5,000 copies of the postcard, but demand became so great that the order was increased to 12 times that number. She said that the biggest order--for 24,000 postcards--had been made by Swedish Church Aid. She noted that the French development and human rights group, Cimade, had asked for 1,000 postcards.

Global boycott

The Ecumenical Coalition on Third World Tourism has taken yet another approach to the attempt to influence the French decision by calling for an "immediate, total and unconditional global boycott of the French travel industry." The organization called on tourists to target global French travel companies, including Air France, and the French hotel chains Le Meridien, Club Med, Accor and Sofitel. It also called for the boycott to include all "French tour operators and agencies." The organization declared that the "boycott will last until such time as there is clear and unambiguous evidence that France has comprehensively and permanently withdrawn its plans for nuclear testing worldwide." It asserted that the French decision "flies in the face of world opinion, is an act of naked military aggression, and an assault against the people and ecology of the region. We reject and condemn France's nuclear offensive in the Pacific."

Members of the coalition on Third World tourism, which has its headquarters in Bangkok, include the Christian Conference of Asia, the Federation of Asian (Roman Catholic) Bishops' Conferences, the All Africa Council of Churches, the Pacific Conference of Churches, the Middle East Council of Churches, and the Latin American Council of Churches.

--Jack Donovan is communications assistant in the office of news and information for the Episcopal Church. This article is based on material from articles by Ecumenical News International.

95-1210

Union of Black Episcopalians meets in Florida

(ENS) Members of the Union of Black Episcopalians (UBE) at its annual convention in Orlando, Florida, in July were challenged to cure a church still infected with the sin of racism.

"God never intended there to be a Union of Black Episcopalians," said Bishop John Howe of the Diocese of Central Florida. "He intended there to be a completely color-blind church."

But the church is "not there yet," Howe continued. "And just as God raised up the charismatic movement to correct a church that had sadly neglected the work of the Holy Spirit, so I believe he has raised up the Union of Black Episcopalians . . . to bear courageous and often costly witness and to minister and serve in a church that so very much needs you."

Howe said that he prayed the day would come when the UBE is no longer needed, when the church had become at last what Jesus intended it to be.

Byron Rushing, Massachusetts state legislator, told black Episcopalians to remember their roots, and the Rev. Richard Tolliver, outgoing UBE president, warned that recent political action points to a full-scale war on the poor. Leadership, he said, must not pander to people's fears.

The conference participants later voted to go on record rejecting government efforts to eliminate entitlement programs for the poor, and supporting current affirmative action programs.

The four-day gathering drew more than 350 adults and 80 children and youth. In business, the convention stressed the importance of highlighting the 250th anniversary in 1996 of the birth of Absalom Jones, first black Episcopal priest. Since Jones's church, the African Episcopal Church of St. Thomas, was in Philadelphia, site of the next General Convention, the UBE conference participants also called for a special celebration of black presence in the Episcopal Church during the General Convention's Sunday Eucharist.

The Rev. Darryl F. James, rector of Messiah/St. Bartholomew Church, Chicago, was elected president. Dean Sandra Wilson of Denver was elected vice-president.

--Article compiled by Episcopal Life staff with additional information by James H. Thrall, deputy director of news and information.

95-1211

Bishop Charleston of Alaska announces his intention to resign by end of the year

by James Solheim

(ENS) In a letter to the president of the diocesan standing committee, Bishop Steven Charleston of Alaska has announced his intention to resign by the end of the year.

"For several years I have been struggling to care for the special needs of my family while trying to maintain the intense workload of bishop for a diocese as vast and demanding as Alaska," Charleston said in his resignation letter dated August 21. "I believe it is a tribute to God's grace that I have been able to do that as well as I have over the years."

Charleston said, however, that he now faces "a new set of challenges." In recent months he has been "trying to be both a full-time single parent and a full-time diocesan bishop. I have sought to be faithful to my family in their time of need and to Alaska in its time of growth and change. Trying to fulfill both expectations has not been easy," he said. "The strain of travel alone in a diocese like ours makes it almost impossible."

Difficult personal decision

In struggling with what he called "a very difficult personal decision," Charleston said that he found himself "standing in a place where I do not feel I can do justice to both family and job at the same time" and he therefore "had to set a priority for my life as a Christian. That priority must be my wife and my son." Currently Suzanne Charleston is living and working in Hawaii while the family continues to search for healing.

Charleston said that he hoped that the church would "accept the resignation that I offer with understanding. It represents one of the most painful choices I have ever made." But he is convinced that "no job, no vocation, no matter how wonderful or self-fulfilling can replace the intimate bonds of love that hold us to deeper vows. Love is the priority of Christian faith. Therefore, at whatever personal cost, I must stand by my family and show them all the love and support I can," he said.

Charleston said in an interview that diocesan leaders knew he was struggling with family issues and had been very supportive. He added that the timing of his decision was important because the diocese is at a crucial point in its history. As it celebrates its centennial this year, it is developing plans for the future. "If I couldn't be a part of that future it was important that we make some realistic plans," he said. "I'm convinced that the Diocese of Alaska will be fine."

Time for transition

Charleston suggested in his letter that the resignation take effect on Palm Sunday, March 31, 1996, and requested a three-month sabbatical beginning in January "because of the need for transition." Although he has no definite plans for the future, he expressed a hope to "be of continued service in the church."

A member of the Choctaw Indian Nation who grew up in Oklahoma, Charleston was elected sixth bishop of Alaska in October of 1990 and consecrated in Anchorage on March 23, 1991. Before his election he was director of cross-cultural studies and professor of theology at Luther Northwestern Seminary in St. Paul, Minnesota.

A graduate of Episcopal Divinity School in Cambridge, Massachusetts, Charleston served as executive director for the National Committee on Indian Work at the Episcopal Church Center in New York, 1980-1982, and was director for the Dakota Leadership Program in the dioceses of North and South Dakota.

--James Solheim is director of news and information for the Episcopal Church.

95-1212

Search continues for new treasurer for national church

by James Solheim

(ENS) The search committee for a new national church treasurer held its second meeting August 8 and announced that it has selected an executive search firm from Boston to help in its work.

"The committee continued to refine its thinking regarding the job description and to work on developing a draft list of job qualifications," according to a statement released after the meeting.

In establishing a timetable for its work, the committee said that it plans to propose a nominee "before the end of October." But it said that it would "extend the timetable if deemed necessary to satisfy the committee's mandate to conduct a thorough search." The search firm will present "a short list of candidates" at the committee's next meeting on October 5. The committee "strongly encourages" nominees and applications. They should be sent to the committee chair, Maria B. Campbell, at Trinity Church, 74 Trinity Place, New York 10006.

The search committee was appointed in the wake of the resignation of former treasurer Ellen Cooke, who is accused of embezzling \$2.2. million, and Donald Burchell, who served as interim treasurer. "We are seeking a seasoned professional and immensely credible chief financial officer who is fundamentally committed to the church and who can put our fiscal house in order long before the expiration of the term of the presiding bishop," Campbell said in a letter sent August 21 to bishops, deputies to General Convention and members of its interim committees and commissions.

"We seek someone who can build and manage an excellent accounting operation, who can build a small but first-rate investment support function, who can report comfortably and regularly to all the impacted committees, the Executive Council and to the church-at-large," Campbell wrote. "The new treasurer must have demonstrated experience working with complex financial reporting and working collegially with multiple constituencies."

Campbell said that the presiding bishop and the president of the House of Deputies "are determined to present an accurate and clear budget, based on carefully audited and completely credible financial reports" to the 1997 General Convention.

--James Solheim is director of news and information for the Episcopal Church.

95-1213

Press alert:

Interim meeting of House of Bishops scheduled in Portland, Oregon, September 22-29

(ENS) The interim meeting of the House of Bishops will meet at the Marriott Hotel in Portland, Oregon, beginning with a reception and dinner for new bishops on Friday, September 22.

The opening sessions on Saturday will center on issues facing the children of America. After Eucharist and opening remarks by Presiding Bishop Edmond Browning and a Eucharist, the bishops will spend some private time in retreat and then move to table discussions. The first presentation, at 2:30 p.m., will be by Dr. David Elkind, professor at Tufts University and author of "The Hurried Child, All Grown Up and No Place to Go" and also "Miseducation."

After a question-and-answer session with Elkind followed by table discussions,

the Rev. Alcena Boozer, an Episcopal priest who serves as principal of an inner-city high school, will make a presentation at 5:00 pm.

On Sunday morning the bishops will attend Eucharist at Trinity Cathedral in the morning and join in a boat cruise and dinner in the afternoon.

On Monday morning at 9:30 the bishops will visit area schools in the morning and at 2:00 pm will hear a presentation on racism, followed by reflections.

The theme on Tuesday will be Catholicity and Collegiality, opening at 9:30 am with remarks by the presiding bishop and comments from members of the house. The morning will end with table discussions and Eucharist. The theme will continue into Wednesday with important reports from two committees--one charged with preparing recommendations on how to implement the canon on ordination of women to all orders of the church at 9:30 a.m.; and at 3:30 p.m., a report on the election process for the choice of a presiding bishop at General Convention in 1997.

At 1:15 p.m. on Thursday the 28th the house will hear a presentation and report from the its pastoral care committee and, at 3:00 pm, the planning committee will lead a discussion on agendas for future meetings.

There will be a small press office in the hotel that can be used by press covering the meeting. It will be staffed by the director and deputy director of news and information, Jim Solheim and Jim Thrall, who will be available to answer questions. Most of the sessions of the house center around table discussions. These are not open to the press. The presentations and other plenary sessions are open but the house has the option of executive sessions.

There will be an opening and closing press conferences, at times that have not been set yet. The presiding bishop will choose colleagues for those press conferences.

Photographers--please check with the press staff on restrictions for taking photos, especially when the bishops are in their table discussions and during worship services. The press staff will help set up photo opportunities.



news briefs

95-1214

UTO announces latest grants

(ENS) The United Thank Offering (UTO) committee recently announced that it has awarded a total of \$2,979,086.28 in grants for the year 1995. The figure, which represents 148 separate grants awarded out of a group of 204 requests for funding, was both a good and bad sign, according to UTO grant coordinator Willeen Smith. "It meant that the UTO was able to help more people, but only with partial grants," she said. Total asking was \$8.5 million. The grants went to a wide variety of initiatives: a program to assist women ex-offenders and their children in Chicago; an Asian employment service that takes into account the repercussions of the job on the wage earner's family in San Joaquin; a 50-bed pediatric hospital in Sabongida-Ora, Nigeria. Smith said that the UTO committee looked for "down to earth kinds of things that makes sense; programs where people knew exactly who it was they were trying to help and what they needed." The largest grant was \$75,000 for a program that would assist the church in Tanzania finance trucks for its parishes and the smallest grant was \$900 for a part-time feeding program coordinator for a church in Ohio. The average grant was \$20,129. Smith said she was pleased to point out that three women's programs--in India, Nigeria, and Melanesia--received UTO funding. "People were afraid programs like these wouldn't succeed outside of the United States because of the problems encountered in patriarchal societies," she said.

Japanese churches urge apology

(ACNS) As the world marked the 50th anniversary of the August 6 atomic bombing of Hiroshima, some Japanese Christians said that their nation should do more to make amends for the suffering it inflicted on other nations, before and after the Second World War. Anglican Bishop of Tokyo John Takeda urged church people to "overcome the misleading conception that it was only Japanese who suffered in the war, as represented by the bombing of Japanese soil and our defeat." He said that there are still quite a few Japanese "who strongly resist any apology to the people of neighboring countries for the 15-year war which was essentially a Japanese invasion."

The churches in Japan issued a joint declaration of repentance for their country's wartime atrocities.

Churches promoting reconciliation in Burundi

(ACNS) In an effort to avoid a tragic repetition of the genocide in neighboring Rwanda, the churches in Burundi are sponsoring a series of conferences to promote reconciliation between the Hutus and the Tutsis. Episcopal church leaders have hosted three seminars bringing together members of both ethnic groups to discuss ways of promoting peace. Following one seminar, participants called on Christians in Burundi to set an example for the rest of the nation in building relations across the ethnic barriers. They also called on church leaders to preach reconciliation from their pulpits and work with the government to press hard for reconciliation measures.

Anglican Roman Catholic dialogue welcomes encyclical

(ENS) After its June meeting, participants in the Anglican-Roman Catholic Dialogue in the United States issued a message welcoming Pope John Paul II's encyclical, *Ut Unam Sint*. "So often our journey towards full communion to which we are committed seems dark and interminably long," said the message. "We have heard discouraged voices say that we cannot expect unity to be reached at any time in the foreseeable future. We have heard disheartened voices say that our energies and resources would be better invested elsewhere.... Therefore we have enthusiastically welcomed John Paul II's encyclical *Ut Unum Sint* as a decisive response to the voices of gloom" because it encourages those who "work for the cause of unity," the June 22 message said. Dialogue members were especially buoyed by the pope's emphasis on ecumenism as central to the mission of the church and his argument that no follower of Christ can be indifferent to ecumenism. "John Paul's new initiative has spurred us to recommit ourselves to each other and to the work of unity to which the Spirit has called us," the letter said. It urged Episcopalians and Roman Catholics in the United States to "seek more urgently ways to pray and work and learn together, so that the imperfect communion we now share may be more fully manifest and the day of our gathering together around the table of the Lord may be hastened." Co-chairs of the dialogue--Bishop Frank Griswold of the Episcopal Diocese of Chicago and Bishop John Snyder of St. Augustine--also wrote a letter of appreciation to the pope for his "profound and encouraging word which supplies fresh impetus to the continuing dialogue between our two communions."

Crucifix ruling angers Bavarians

(ENS) Germany's highest court recently ruled that the Bavarian law requiring a crucifix to be hung in each of the state's 40,000 classrooms was unconstitutional. "Because attending school is a general obligation, crosses in classrooms mean that the

state confronts pupils with this symbol during their lessons, leaving them no alternative to learning 'under the cross,'" the Constitutional Court in its 5-3 decision. "As a result, the presence of crosses in classrooms differs from the normal presence of various religious symbols in other areas of daily life." German chancellor Helmut Kohl criticized the ruling. "The crucifix as a symbol of Christian belief harms no one," he said. "After this century's bitter experience with anti-Christian ideologies and their awful and inhuman effects, we feel a special obligation to pass these values on to future generations." The court decision was on a case brought 10 years ago by Ernst Seler, a Bavarian artist and composer who did not want to send his three children to schools where the "image of a bleeding, half-naked male corpse" was displayed.

NECAD changes name to Recovery Ministries

(ENS) After 13 years as the National Episcopal Coalition on Alcohol and other Drugs, NECAD changed its name to Recovery Ministries of the Episcopal Church at a recent meeting hosted by the Diocese of Southern Virginia. An association with representatives from a majority of the dioceses of the Episcopal Church, Recovery Ministries has been responsible for the establishment of diocesan commissions on addiction recovery, the annual Alcohol and Drug Awareness Sunday for parishes, as well as publications and newsletters. At the meeting, Janee Parnegg, author, consultant, counselor and former NECAD president, was given the Sam Shoemaker award for outstanding work in the field of addiction recovery. William Marshall Jr. was elected president, replacing Tom Gray. Other elected officials were William McLean III, vice-president, Donald Gregg, treasurer, and Lucy Owens, secretary.

Faith & Values channel enters new partnership

(ENS) The Faith & Values Channel (F&V) recently entered into a new partnership with Liberty Media Corporation, a subsidiary of Tele-Communications, Inc. (TCI). Under the new partnership, TCI will jointly own the channel with the National Interfaith Cable Coalition (NICC), the founder of F&V. F&V was launched by NICC as the VISN network in 1988 with the financial backing of TCI. As part of the agreement, TCI's past financial support will be converted into an equity interest in the channel. "The Faith & Values Channel will be financially stronger while continuing to fulfill its mission," said Peter Barton, president of Liberty Media. "With a new emphasis on airing high-quality programming, the Faith & Values Channel will become a major player in the highly competitive cable world." For at least the next three years, all profits of the channel will be reinvested in new programming and in building viewership, Barton said. "The payoff for the faith community will be in its ability to communicate its message to a larger and more diverse television audience," said Nelson Price, the CEO of F&V. "Programming will be designed to appeal to the

vast majority of Americans who are looking for wholesome and compelling family-oriented programming and who seek guidance for their spiritual and personal journeys."

Crimean port to gain 77 more churches

(ENI) The Crimean port of Sevastopol will soon have 77 new Orthodox churches and chapels as part of a major city development project recently unveiled by municipal authorities. The churches are being constructed in recognition of the region's historic importance as the birthplace of Ukrainian and Russian Christianity. The first chapel in the project, dedicated to St. George and located on the city's Sapungora hill, took only 77 days to build and was completed in May. A local businessman paid for the construction. The Religious Information Office in the Ukrainian capital, Kiev, said the massive project had been worked out over two years by a team of architects called Tektonika. Lazar Swec, Orthodox Archbishop of Simferopol and Crimea, who is loyal to the Moscow Patriarchate, said that the churches were needed for the recovery of church life after the Soviet era. The construction costs would be met by local Christians, he said.

Conference gathers musicians serving small congregations

(ENS) The first national conference for diocesan coordinators of the Leadership Program for Musicians Serving Small Congregations was held at Virginia Theological Seminary, July 2-8. Classes, liturgies and evening programs for the 71 participants were planned to prepare them to return to their dioceses to establish local, self-supporting leadership programs that will help musicians and clergy create effective music ministry in small congregations. The conference introduced participants to course materials from the six courses which lead to the Presiding Bishop's Diploma in Church Music. Bishop Peter James Lee commissioned the conferees at the closing Eucharist.

Japanese church continues reconstruction after earthquake

(ENS) The executive committee of the General Synod of the Nippon Sei Kai (Holy Catholic Church in Japan) recently authorized a campaign of fundraising for the reconstruction of the churches and church-related facilities that were damaged in last year's earthquake in Kobe. Reconstruction is still in the planning stage and the cost of completing the work has been estimated at \$7 million (US). Railway lines have been restored in the Kobe-Osaka region and the number of people living in temporary shelters has dropped from a high of 300,000 just after the quake to 30,000. Reports from the church say that church members are giving aid to those who have been relocated and are using church buildings as meeting places to discuss the restoration of the communities.

Battle of Okinawa remembered

(ENS) Thirty members of the Nippon Sei Ko Kai (Holy Catholic Church in Japan--NSKK) recently gathered for a pilgrimage to Okinawa to commemorate the 50th anniversary of the battle of Okinawa. The pilgrimage was one of the results of a joint resolution of the Diocese of Okinawa and the Peace and Justice Committee of NSKK for an 'Okinawa Week' which was approved by the 1994 General Synod of NSKK. According to an NSKK report, "The people of Okinawa were forced to suffer from unprecedented shelling and bombing for days on end from the U.S. forces. In addition, the people were subjected to orders from the Japanese forces which caused them to live in extreme fear and despair because of killings and family-suicides." The report said that the pain of the civilian population--120,000 civilians were killed in the battle--was deepened by the revelation after the war that the battle "was fought with the intention of postponing the final phase of the war on the mainland of Japan so that there could be preparations made for an agreement between Japan and the U.S. for maintaining the Emperor system after the war was over." According to NSSK correspondent Shigeko Yamano, "The distance between Okinawa and the other 10 dioceses [of the NSKK] has been left very wide, mainly because of a lack of understanding and coming to terms with past history and its full meaning."

Church council calls for Japan to provide war compensation

(END) Fifty years after the end of the war in the Pacific, the National Christian Council in Japan (NCC-J) has "reached a point where we can no longer justify our numerous errors of the past and present" and has begged for forgiveness "from our Lord and our Asian members." In a letter to NCC-J's member churches and organizations, moderator John Nakamima said, "We did not accept the burden to be prophetic as our Lord had shown us. Rather, we must admit that we laid down our lives to follow the powerful of that generation. We followed a path which was against the teachings of our Lord Jesus Christ." The letter was reprinted in the NCC-J publication, *Japan Christian Activity News*. Nakajima said that Japanese churches "chose to submit to and deify the Tenno [Emperor], bowing towards the imperial palace before worship services, and praying for the Tenno's army." In a separate NCC-J statement on "Japan's war and postwar responsibility," the council called on the Japanese parliament, the Diet, to draft legislation for comprehensive war compensation for "Japan's criminal acts of occupation and colonial domination" and to facilitate compensation to victims, including former conscripted military prostitutes, Korean residents of Japan, and survivors of the atom bomb who returned to Korea.

ELCA to continue study on human sexuality

(ENS) The Evangelical Lutheran Church in America (ELCA) Church Council recently decided to continue its study of human sexuality, but not bring a social

statement for consideration by the 1997 Churchwide Assembly. The council's action stressed the commitment of the church to working on issues related to sexuality and urged continued discussion in congregations. "Substantial differences on biblical and theological issues" were cited as the main reason for suspending the process toward a social statement. "We've made two tries [at drafting a social statement]," said Rev. Timothy F. Lull, a member of the ELCA's Division for Church in Society, which had been leading the church in a study of human sexuality and the drafting of a statement. "We found a whole batch of issues on which we have consensus. They are not the hardest issues, but they're not insignificant. They would give us a good basis for our public witness."

Patriarch Alexi seeks resolution of tension with Catholics

(END) Tension between the Russian Orthodox Church and the Roman Catholic Church over the role of the two churches in Russia has not been resolved, the leader of the Russian Orthodox Church Patriarch Alexi II said recently. "The Russian Orthodox Church has done everything possible to find good will and cooperation with the Roman Catholic Church," the patriarch said, adding that he strongly hoped remaining difficulties could be removed soon. But tension continued, he said, particularly in western Ukraine where Orthodox Christians had been evicted from some of their churches, and in Poland. He accused the Roman Catholic Church of failing to live up to a principle of church life declared at the Second Vatican Council which stated that Orthodox churches were sister churches to the Roman Catholic Church. "I don't believe this is the way to treat your sisters," Alexi said. A few months earlier, the Roman Catholic Archbishop of Moscow, Tadeusz Kondrusiewicz, said that the Russian Orthodox Church was trying to place "a barbed-wire fence" around what the Orthodox regards as their "canonical territories."

Saintly image and symbol of peace goes into space

(END) Two holy images--one Roman Catholic and one Orthodox--of a 4th-century saint once revered by Serbs, Croats and Bosnians were officially installed recently in the Russian "Mir" space station, 400 kilometers above the earth by two Russian cosmonauts Anatoly Solovyov and Nikolai Budarin. The two "icons" (as they are known to Orthodox Christians) of St. Anastasia, who lived long before Christianity split into its western and eastern branches, had been blessed earlier this year by leaders of two of the world's largest churches--Pope John Paul of the Roman Catholic Church, and Patriarch Alexi II of the Russian Orthodox Church. Known as the "Deliverer from Bondage," St. Anastasia was famous for the help she gave to those in prison. The two prelates hope that the icons will symbolize hopes for peace and reconciliation, especially in the former Yugoslavia. The name of the space station, "Mir," is Russian for "peace."

'McDonald's hamburger sign better known than cross'

(ENI) The golden arches of the McDonald's hamburger logo and the shell used by an international petroleum company are better known symbols than the Christian cross, according to a survey of 7,000 people in six countries. However, best known of all, the survey found, are the five linked rings of the Olympic movement identified correctly by 92 percent. The Shell and McDonald's logos were each recognized by 88 percent of those surveyed. The cross was correctly identified by 54 percent, while 36 percent recognized the United Nations symbol. The survey was conducted by a sponsorship and sports marketing research firm, Sponsorship Research International, based in London. Research specialist firms in Australia, Germany, India, Japan, the United Kingdom and the United States carried out the interviews in which each participant was shown nine well-known logos for unaided identification. Anglican Bishop of Manchester Christopher Mayfield told the *Daily Mail* newspaper in London: "The Olympic movement, Shell and McDonald's have a worldwide vision, so they are to be congratulated on getting their message across to the world. Christianity also has a worldwide vision, but we have not been so successful in communicating the faith, and we have got to do better."

Latvian church leader defends ban on women's ordination

(ENI) The Lutheran archbishop of Latvia, Janis Vanags, recently defended the suspension of women's ordination in his church and a decision by the church's consistory--or council--that practicing homosexuals should not receive communion. There have been worldwide protests since Archbishop Vanags said earlier this year that the ordination of women would affect ecumenical relations with Orthodox and Roman Catholic women in his country, and that his stance was shared by most pastors in his church. "Women are not inferior or less capable than men. Nobody in our church has any doubts about that," he said. "The ordination of women for priestly ministry, however, is rejected throughout the Old Testament, by the example of our Lord Jesus Christ, by the teaching of the apostles Peter and Paul and of the apostolic fathers, by the theologians of the medieval church, by the reformers and confessional writings, and by the faith and order of the whole church in her 19-century-long history." Arguments supporting the ordination of women, he said, were "a product of the last decades" and "socio-culturally conditioned."

Reforms to end dominance of white bishops in South Africa

(ENI) Black Anglicans have decided that 80 percent of bishops in the Anglican Church in southern Africa should be black, to reflect the demographic makeup of the church. The decision, taken at a major consultation near Johannesburg with the support of the bishops' synod, will introduce affirmative action into the church ensuring that some black South African clergy are promoted to higher positions.

Archbishop Desmond Tutu of South Africa criticized the predominance of whites in church leadership. He said, "When we had momentous changes in our country . . . we in our church have been moving backwards. . . . The fault lies with us. I think that the black consciousness movement stopped too soon. We needed it to go on a little longer to exorcise from us the demons of our self-contempt and self-hate, which we have projected onto other blacks."

Liberation theology still a must, says priest

(ENI) Jon Sobrino, a Jesuit priest who teaches at the Central American University in El Salvador and a leading proponent of liberation theology, recently defended the theology of liberation in the face of claims that it is no longer "fashionable," during an interview with Ecumenical News International (ENI). If some people are happy that the liberation theology of Latin America is no longer "fashionable," they shouldn't be, he said. Liberation theology, which was developed in the 60s and 70s in Latin America, insists that churches and Christians show particular solidarity with the poor and oppressed, and challenge political and social injustice. Themes of liberation theology such as the "option for the poor" reflect the Christian Gospel and should be continued whether or not they were popular, he said. "Liberation theology is a must," he insisted.

Fifteen deacons recognized for exemplary service

(ENS) The North American Association for the Diaconate (NAAD) recently recognized 15 deacons for exemplary service at its biennial meeting in Des Moines, Iowa. "We are pleased to have this opportunity to publicly recognize these deacons nominated by the dioceses in which they serve, for a rich variety of ministries," said NAAD president Br. Justus Van Houten. "There are now over 1,600 deacons serving our church with ministries throughout North America. They bring the ministry of our lord to many our church would otherwise not reach. We are thankful and grateful for the work these deacons do." The deacons recognized by NAAD were: William Ealy, Alabama, Veronica Ritson, Arizona, Lawrence Holman, Bethlehem, Gwendolyn Dillon, Chicago, Bob Davidson, Colorado, Robert Parker, Kansas, Dixon Barr, Lexington, Br. Ed Munro, Maryland, Maureen May, Nebraska, Charles Nelson, North Dakota, D. Michael Jackson, Qu'Apelle, Margaret Higbie, Rhode Island, Marilyn Sapharas, Southwest Florida, William Moore, Springfield, and Shirley Trail, Western New York.

Pakistani bishop visits New York diocese

(ENS) Bishop Mano Rumlshah of the Church of Pakistan's Peshawar diocese recently visited the Diocese of New York and the Episcopal Church Center. He traveled to the United States hoping to form partnerships in mission between his

diocese, which includes the Khyber Pass, and dioceses in the United States. He said the Christian church in Pakistan was "constantly called to be a witness to our faith in serving and loving others including our Muslim neighbors" and the reality of being a Christian in such situations at times was very "painful." He said that "for this purpose there is an acute need for global relationships, based upon the Body of Christ, to become real and meaningful." Rumalshah invited any person or parish interested in forming a relationship with the Diocese of Peshawar to write to him directly at Diocesan Center, 1 - Sir Syed Road, Peshawar 25000, Pakistan, call 0521/276519, or fax 0521/277499.

Financial 'annus horribilis' for World Council of Churches

(ENI) The year 1994 was an "annus horribilis" (horrible year) for the finances of the World Council of Churches (WCC), according to Michael Davies, the organization's assistant general secretary for finance and administration. Davies was quoting the words of Queen Elizabeth II of the United Kingdom, who used the phrase to refer to the troubles of Britain's royal family in 1992, the year when a fire caused major damage at Windsor Castle and revelations about problems in her children's marriages dominated the front pages of newspapers. According to the WCC's financial report for 1994, which has just been published, the general funds of the WCC showed a decrease of 12.5 million Swiss Francs in the year. Davies pinned the blame on "abysmal" investment market performance for 1994 and an "extraordinary" exchange rate situation because of the strength of the Swiss franc compared to the currencies of the WCC's main donors. If a member church contributed \$100,000(US) to the WCC, it would have been worth 150,000 Swiss francs in 1993, but only 130,000 in 1994. The actual operating "loss" for 1994 was 3.4 million Swiss francs if losses--many of which were only "paper" losses--of up to 9.1 million Swiss francs on investment values and currency transactions were set aside, he said.

Pope and Ecumenical Patriarch make joint blessing

(ENI) Pope John Paul II and the Ecumenical Patriarch of Constantinople, Bartholomeos I, recently gave an historic blessing and greeting in St. Peter's Basilica in Rome. Bartholomeos I, who is the first among equals of Orthodox leaders, spoke during the gathering of the need for "the primacy of the *kenotic* ethos" (humility) which alone can "restore the unity of [the Christian] faith." He said, "With God's help, today we have reached an apostolic maturity of conscience which impels us to seek not primacy among persons but among the church's ministries of service." The Roman Catholic and Orthodox churches together include the majority of Christians worldwide. After almost 1,000 years of isolation and polemic, Pope John XXIII and Patriarch Athenagoras reopened dialogue between the Orthodox and Roman Catholic churches. But Pope Paul VI made history when in Jerusalem in January 1964 he

became the first pope to meet the patriarch of Constantinople. On December 7, 1965, shortly before the end of the Second Vatican Council, Pope Paul, in Rome, and the Patriarch, at his headquarters at Phanar, lifted the reciprocal decrees of excommunication that their predecessors had declared in 1054, marking the division between the East and the West.

America's most prominent Orthodox leader to retire

(ENI) The retirement of America's Greek Orthodox Archbishop Geron Iakovos next year will bring a major transition in American church life. For a generation, he has been the dominant figure in American Orthodoxy which includes 10 Orthodox churches with ethnic ties to various European and Middle Eastern communities and traditions. The Ecumenical Patriarchate in Istanbul announced on August 21 that the resignation of Archbishop Iakovos had been accepted "with deep satisfaction for his eminence's long and faithful service to this leading diocese of the Ecumenical Patriarchate." His resignation will come into effect on his 85th birthday, July 29, 1996. The brief statement by the Ecumenical Patriarchate said that the archbishop would retire "willingly, for reasons of age and health." Whoever replaces Iakovos will have to deal with a number of tensions within the Greek Archdiocese in the Americas. Archbishop Iakovos has called the Orthodox to come out of their ethnic ghettos and take their place in the mainstream of American life. But in recent years some restive laity have used that theme to demand more democracy and accountability within the church. Tensions also continue between American-born Orthodox, some of them third or fourth generation, who want to see their church become more indigenous with worship in English, and first-generation immigrants who look to their church to maintain ties with their European roots and mother tongue.

Dixon ordains non-celibate homosexual

(ENS) Bishop Jane Dixon, suffragan of the Diocese of Washington, recently ordained to the diaconate Barbara Clarke, a non-celibate lesbian from Kensington, Maryland. Dixon acted as ecclesiastical authority in a ceremony in Washington National Cathedral on June 17, while the diocesan bishop of Washington, Ronald Haines, was on sabbatical. Dixon read a statement at the ceremony that declared that "it is clear that there is broad and firm support in the diocese for what we have come together to do here this morning." In response, three persons arose to declare the ordination to be "contrary to doctrine and teaching." Deacon Clarke was presented by her life partner, representing the laity, and the rector of her sponsoring parish, the Rev. Duane Alvord of St. John's, Norwood. She said she had been in a committed relationship for 10 years.

Exemption to celibacy rule questioned

(ENI) Married Anglican priests in England and Wales who leave the church to join the Roman Catholic Church because of the ordination of women will be able to serve as Catholic priests under statutes approved by Pope John Paul II. A letter announcing the decision and written by the five archbishops in England and Wales, led by Cardinal Basil Hume, was read to 1.2 million Roman Catholics in the United Kingdom at Mass on July 2. The decision prompted mixed reactions. Some Roman Catholic priests who had been forced out of the ministry when they decided to marry have accused their church of double standards. But some have suggested that the announcement may signal an eventual changing of the rules so that all Roman Catholic priests can marry. However, the archbishops stress in their letter that the welcome for the married ex-Anglican clergy does not mean a change in the discipline of celibacy. Exceptions to the rule are possible because celibacy is required by church law, not divine law. Under the statutes, the former Anglicans, after two years' preparation and ordination, will be able to take charge of parishes, although with the formal status of "priest-in-charge" rather than "parish priest."

Pope gives unexpected praise to women's liberation

(ENI) The feminist movement recently received praise from an unexpected source when the Vatican published a letter by Pope John Paul II addressed to the world's women. *The Letter of Pope John Paul II to Women* is less conservative in general than some commentators predicted. The document, which is addressed to all women, not only Roman Catholic or Christian women, goes out of its way to praise advances made over recent decades for women's rights in social, economic and political areas. "I cannot fail to express my admiration for those women of good will who have devoted their lives to defending the dignity of womanhood by fighting for their basic social, economic and political rights, demonstrating courageous initiative at a time when this was considered inappropriate, the sign of a lack of femininity, a manifestation of exhibitionism and even a sin," the pope wrote. He also wrote that there "is an urgent need to achieve real equality in every area: equal pay for equal work, protection for working mothers, fairness in career advancements, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic state." At the same time, the pope restated the church's opposition to abortion--even in the case of rape--and to the admission of women to the Roman Catholic priesthood.

People

The Rev. Leopoldo Alard recently became the first Hispanic elected suffragan bishop in the Episcopal Church when the Diocese of Texas chose him to assist Bishop Claude Payne. Alard was serving as canon for multicultural ministry to the diocese and, before taking that position, was executive director for the Center for Hispanic Ministries based in Austin, Texas, which serves the 12 southwest dioceses of Province VII. Alard said he did not expect to win the election, but "just allowed my nomination, thinking it would be a great opportunity to confront the larger church about the reality of our multicultural life in our diocese." Alard was born in Cuba, graduated from the Episcopal Seminary of the Caribbean in 1967 and pursued ecumenical studies in Switzerland. He served at several Florida parishes before moving to Austin in 1986.



news features

95-1215

Delegation consults with Russian Orthodox on restoring military chaplaincy

by James Solheim

(ENS) A top-level delegation of military chaplains from the Episcopal Church --including three bishops who are former chaplains--spent 10 days consulting with Russian Orthodox Church leaders on restoration of its chaplaincy to the military, lost in the aftermath of the 1917 Communist Revolution.

"This pilgrimage really began when Patriarch Alexy II sent a young priest to The General Theological Seminary in New York and he studied the work of some of our chaplains," said Bishop Charles Keyser, suffragan bishop for the Armed Forces and sponsor of the trip. "Then last spring the Russians asked for a chalice to use in its ministry with the military. The Army Chaplains School in New Jersey found a new Orthodox field kit and sent it with Bishop Richard Grein of New York during a diocesan visit. In response, the Russians said that they would welcome a visit by a group of chaplains."

"We went as an official delegation under the auspices of the presiding bishop to share with them our ministry and how it has evolved," Keyser added. He emphasized that the visit was also a part of increasing cooperation between the Episcopal Church and the Russian Orthodox Church as it emerges from 74 years of persecution.

The four active chaplains, three bishops, their wives and several staff members began their pilgrimage in St. Petersburg June 25, visiting churches and monasteries that are being restored, as well as cultural sites.

A catacomb church

The group received a particularly warm welcome from the Rev. Valery Shevstov at St. Nicholas Parish near St. Petersburg, originally built for czarist artillery regiments but closed in the 1930s.

"We are grateful for your courage to come to this destroyed church and share

with us," Shevstov said during a welcoming luncheon in the middle of the construction site. The church was used as a tank repair shop during World War II. "Welcome to a real catacomb church," he said. "The time of regulation is over and we know that we can rise from ashes only with faith, just as Russia itself will rise only if we can teach and baptize the people."

"Your presence is another sign of our advancing relationship as churches," the Rev. Vassily Stoikov, dean of the St. Petersburg Theological Academy told the delegation. "We know the role of your church in helping, the witness of brotherly love between our churches, and we hope that those connections will continue."

The dean spoke of the immense new freedom of religion, but also of the overwhelming challenge of restoring thousands of badly damaged church properties and providing clergy to serve them. The task is complicated by what he called the "formidable economic obstacles" facing Russian society.

Cooperation on spiritual care

During a meeting in Moscow with the committee that is planning restoration of the chaplaincy, it was clear that both the church and the military are eager to cooperate in spiritual care. An Army colonel on the committee pointed out that the church had played an important role in Russian history but warned that the process of cooperation "was just beginning and that we must take a few baby steps first."

The Rev. Victor Petliuchenko, deputy director of the church's department for external church relations, agreed that the committee was still searching for the key to cooperation. He welcomed the delegation by stressing that the Episcopal Church was "one of the few churches that didn't change its attitude during the period when we were a suffering church. Thank God for your consistency. Now we can see who our true friends are." He emphasized that the church in Russia was staggering under the implications of its new-found freedom, facing "so many opportunities but with few of the resources we need to respond."

Military expects to find the church

Presentations by the Episcopal chaplains covered the history and organization of the military chaplaincy in America, as well as current issues such as diversity, alcohol and drug problems, and a presentation on family-related issues by Carol Beason. She works with the Navy in Hawaii where her husband is an Air Force chaplain.

"No other clergy in our church spend as much time with their people as our chaplains," said Keyser the next day. "When our military people turn around they expect to find the church." Petliuchenko peppered Keyser and the delegation with questions about preserving theological uniqueness and integrity in an ecumenical setting--and keeping the church's role separate from the military. Keyser responded,

"We are there to be the church at crucial times in the lives of these people" and that sometimes meant it was necessary to stretch the boundaries. "But the military knows who we are, that the church controls the form and conduct of the chaplaincy while the military controls the environment," he said.

In a meeting with a delegation from the Diocese of New York that overlapped the visit by the chaplains, Patriarch Alexy II said that the church's Holy Synod is establishing a special department, headed by a bishop, to deal with the issues in restoring a military chaplaincy. "We have much to learn," the patriarch said in expressing appreciation for the visit of the chaplains. "You have proven in practice already that you are committed to help us . . . In many ways we are beginning from scratch. We must share with those churches which have a long experience."

--James Solheim is the director of news and information for the Episcopal Church and served as staff on the Russia visit.

95-1216

Loads of wash yield \$1 million legacy to benefit outreach ministries in California

by Robert McCann

(ENS) I took the streetcar to Noe Street, my destination a locked-up public laundry housed on the street level of a three-story Victorian apartment building.

The building is in the Castro, a neighborhood with a jumble of tree-lined streets, houses in all sorts of conditions, vacant lots, small businesses and cafes.

As appointed executor, I had come to go through the apartment of a woman I had never met: a non-church-going woman who had left the Episcopal Diocese of California a \$1 million endowment to be used for outreach ministries.

While I fumbled with the unfamiliar keys to let myself in, passers-by asked lots of questions: "When's the laundromat opening?" "Hey, is the place up for sale?" "I hear the church is getting all of her money."

Questions came from long-time residents, shopkeepers, homemakers, retirees, gays and lesbians, teenage panhandlers, the street people who populate the area. They wanted to know what was going to happen to one of the hubs of their neighborhood, the place known mostly as the Noe Street Wash & Dry, whose owner of 30 years,

Margaret Frances Wosser, had been found dead in her upstairs apartment a few days earlier.

A safety net

Wosser died May 22 in her bathtub from an apparent heart attack. She was found after neighborhood friends called police because she hadn't opened her laundry or answered her doorbell.

The business's 7 a.m.-to-11 p.m., seven-days-a-week regimen set the pace for this Castro neighborhood. It was more than a place to spin and tumble. This 79-year-old self-made businesswoman had created a safety net for folks to drop into.

She was the kind of person who, when her accountants told her she should advertise more to offset taxes, decided instead to throw an annual Christmas raffle for her patrons. Wosser also bought most of the raffle items, things like VCRs and television sets. And the party's menu was always pizza.

"What other laundromat did I ever go to that had an annual party?" said Tony Costa, who did his laundry there for more than 20 years.

A woman of many faces

When I arrived at the top of the steep stairs that led to her three-bedroom apartment on the second floor I wasn't quite prepared to find so many clues to her generous life, such as a response from a local university for her annual \$5,000 gift and a certificate endorsing her as "volunteer of the year."

Here was a woman of many faces. Patrons at the Cafe Fleur across the street remember her as "the old lady who swept the sidewalk daily all the way down the block." One washer called her "a curmudgeon with a soft side." And everyone who knew her at all called her first, and foremost, a kind-but-tough businesswoman.

Wosser, a baptized and confirmed Episcopalian from Grand Island, Nebraska, never attended church in the memory of anyone who knew her in San Francisco. But when her only child was dying of AIDS in the 1980s, it was the Episcopal Church that was kind to him.

So through an extraordinary gesture, written in 1990 through the diocesan office of planned giving, she set in motion a \$1 million endowment to help the diocese help the homeless, people in alcohol and chemical treatment programs, inner-city children, people with AIDS, prison inmates and the homeless. Some call it a laundry list of what she deemed important.

A million for the marginalized

Much of the largesse came from quarters, daily rolls of quarters from the laundry that, in a lifetime of careful saving, made a million for the marginalized. Her gift will go on because the principal will be preserved and provide money every year.

She also left smaller sums to the San Francisco Zoo, three of the city's museums and to the public library.

Although the laundry eventually will be sold, it was such a vital place for the community that the diocese will reopen it in the interim as soon as it can be assured that the liability insurance is paid. It's a way that the church can exercise good stewardship in the neighborhood.

Since Wosser made her money and spent her life at the Wash & Dry, it also seemed appropriate for her friends to celebrate her life there with a memorial service. The June 13 event attracted 75 people, a television news team and reporters from two daily newspapers.

A friend who talked about Wosser suggested "she wouldn't have been caught dead in a church" so we saved her from that fate. Her friends and charitable beneficiaries saluted her generosity and kind spirit in the midst of her Maytag washers and Speed Queen dryers.

No one was asked to prepare the place for the service, but her friends didn't let her down. They showed up with flowers, candles and a linen cloth to turn the linoleum-topped folding table into an altar.

Oh yes, and someone also brought lots and lots of pizza.

The Rev. Robert McCann has been director of the office of planned giving for the Diocese of California since 1991. Ann Scott, freelance writer/editor from Walnut Creek, California, contributed to this article. This article originally appeared in the September, 1995, issue of Episcopal Life.

95-1217

Native youth challenged to soar like eagles at event in Minnesota

by James Solheim

(ENS) About a hundred exuberant youth from 23 tribes and nations gathered in early August on a Minnesota college campus and were told, "Our people have waited 200 years for your generation."

"Our ancestors prayed that you, a generation of messengers would come," Emma Vizenor, an Ojibwa tribal activist and Episcopal lay leader from the nearby White Earth Reservation, told the youth at an opening session at Bemidji State

College. The theme of the event was "Awake, Hope, Act."

Reminding them that Black Elk, a Lakota holy man, "told us that our thoughts should be as high as the eagle flies," she told the youth from 19 dioceses, "You are messengers of hope for our people, messengers of vision," just like the eagle.

Important role models

In an interview later, Vizenor, an educator who is finishing her doctorate at Harvard, said that "it is important for these youth to feel called." Her deepest dream is that they become "leaders in our communities, our churches, in our tribes--leaders in character and strong moral standards. In that way Indian youth could be important role models for all youth."

Education is absolutely essential, Vizenor argued. "They need to succeed in school--they need to be the best--and they need to feel good about themselves." She said that she is encouraged by what she sees happening among today's youth, adding that "the challenge for adults is to see the buds emerge into full bloom."

Religion also plays a crucial role, what Vizenor called "a connectedness to God and an ability to feel the power of prayer." She said that she "couldn't live an hour without prayer so I always talk about the strength I receive from my faith. Every chance I get I pray with young people."

Ojibwa spiritual leader welcomes youth

A day of field trips took the youth to the headwaters of the Mississippi River and to the Red Lake Reservation where they were welcomed by Tom Stillday, the primary spiritual leader of the Ojibwa traditional religion. As chief elder, Stillday had never met with a Christian group but he told the youth gathered in a circle on the banks of Red Lake, "Before we got invaded by the white people, our great grandfathers and grandmothers already knew about God." Before lighting the sacred pipe, he told them that "we pray to one God."

Among the faces listening under the birch trees near the lake were Eskimos from villages near the Arctic Coast, Onondagas from industrial New York, fair-skinned Creeks from southern Alabama, Ojibwa from the neighboring reservations, Navajos from the desert--and a lively group of native Hawaiians.

While frolicking in the shallow stream that turns into the mighty Mississippi, the youth learned that an Indian guide led an expedition of white explorers to the headwaters in 1832. The Indians had been camping on the shores of the lake and Gichiziibi, "Great River" in Ojibwa, for centuries.

During a closing Eucharist the youth met another important tribal elder, the Rev. George Smith, a grandson of Enmegahbowh, an Ojibwa who was the first American Indian ordained as an Episcopal priest. He challenged the youth to determine what the program of their lives would be.

The youth event not only established new friendships but fresh signs of cooperation are emerging among participants. A new youth group is taking shape, for example, among the nine churches on the three reservations in northern Minnesota. The Onondaga went home determined to talk their priest into forming a youth group. And new friends are talking about meeting at next summer's Episcopal Youth Event.

Emma Vizenor would be pleased--the young eagles are taking flight.

--James Solheim is the Episcopal Church's director of news and information. Owanah Anderson, the church's director of Indian Ministries, contributed to this article.

95-1218

Episcopalians observe 50th anniversary of Hiroshima and Nagasaki bombings

by James H. Thrall

(ENS) With observances in dioceses around the country, the Episcopal Church paused to mark the 50th anniversary of the nuclear bombing of Hiroshima and Nagasaki.

The ironic coincidence of the Feast of the Transfiguration with the August 6 anniversary of the Hiroshima bombing prompted numerous reflections on the contrasts between the two events.

"The Transfiguration, in symbols and images too rich for words, is about the heart of Christian faith: that the ultimate power of the universe is present as love in human life," wrote Bishop Peter James Lee of Virginia in a meditation distributed to diocesan clergy. "The power of the bombing at Hiroshima, multiplied beyond imagination in the weapons that have threatened the world for 50 years, is a power of force and fear; it is a prophetic judgment that when we rely exclusively on our own achievements, their end is destruction, their promises are ashes."

In San Jose, California, the Very Rev. Philip Getchell, rector of Trinity Cathedral, opened a commemorative service by acknowledging both the awesome power of the atom bomb to vaporize human beings and the equally terrifying power of God to transform Christ into a light of hope. "And there was a blinding flash and faces disappeared," Getchell read, recalling the impact of the bomb's intense heat.

Then, turning to the Gospel reading, he continued, "And His face was transfigured and glistened like the sun."

Diversity stressed in calls for peace

An observance in Los Angeles was typical in lifting up a vision of peace that transcends differences by stressing the inclusion of diversity. Members of St. Mary's Episcopal Church, founded as a Japanese-speaking congregation in 1907, were active in an interfaith memorial service held by the Nikkei Interfaith Fellowship, which includes both mainline Protestant as well as Buddhist congregations. Following a traditional Taiko drum call to worship and Koto music, Konko, Buddhist, Christian and Tenriko clergy led prayers and meditations for peace. June Kuramoto of the jazz-fusion band "Hiroshima" and the Koto String Society accompanied children of various congregations in her composition "A Thousand Cranes," inspired by the story of Sadako, a girl who believed she would survive her Hiroshima wounds if she could fold 1,000 Origami cranes.

Actor Martin Sheen, peace activist Daniel Berrigan, Hiroshima bombing survivors, and representatives of Pax Christi, a Roman Catholic organization for peace, and the Peace Commission of the Episcopal Diocese of Washington participated in prayers for peace outside Washington National Cathedral. A tree on the cathedral's west front was designated the Children's Tree for Peace by Little Friends for Peace, an organization committed to teaching non-violence skills to children.

Peace is the way

A Hiroshima Eve interfaith service in Arizona on the theme "For the Healing of Nations" drew 170 people to St. Michael and All Angels Episcopal Church in Tucson to focus on remembering and reconciliation. The service included poems from Hiroshima, prayers, scripture readings and other expressions from American Indian, Buddhist, Christian, Hindu, Jewish and Muslim participants. Yaqui Indian Deer singers offered blessing songs and performed a deer dance outside the church. The program ended with the lighting of candles for all war dead and was followed by an overnight prayer vigil. At 8:15 a.m. the next day, the tolling of church bells to remember those who died at Hiroshima and Nagasaki interrupted the Sunday morning Eucharist.

"There is no way to peace. Peace is the way" was the theme of an evening service at the Cathedral Church of the Nativity in Bethlehem, Pennsylvania. The service, which started with the ringing of the cathedral bells, included hymns, readings from scripture, a litany for world peace and a retelling of the story of Sadako.

Learning to create

At Christ Church Cathedral in Indianapolis, an interfaith service included readings from the Bible, the Koran and Buddhist scripture. Prayer, music and story also were part of the worship, which included a procession around the monument in the center of the traffic circle outside the church.

Hindu, Bahai, Christian, Jewish and Native American faiths were represented at an interfaith service at St. Paul's Cathedral in Buffalo sponsored by the Western New York Peace Center and Women's Action for New Directions. After the service, children of refugees living in the area handed out origami cranes for congregants to hang in Cathedral Park. "Humans must not coexist with nuclear arms," said Judy Metzger, chair of the service planning committee. "We've learned how easy it is to destroy. Now we must learn to create and re-create until there is peace."

--James H. Thrall is deputy director of news and information for the Episcopal Church.

95-1219

Editorial inspires spirit of abundance

by Jack Donovan

(ENS) An editorial written by Nan Ross, communications officer for the Diocese of Arizona, has inspired a grassroots movement to restore the \$2.2 million in Episcopal Church funds embezzled by former treasurer Ellen Cooke . . . a dollar at a time.

The editorial, which ran in the *Arizona Episcopalian* newspaper under the title "We Are One" and has been reprinted by other diocesan newspapers, urged readers to send in one dollar per church member, noting that the 2.5 million Episcopalians in the country could offset the loss caused by Cooke's theft.

"What if every one of our 2.5 million Episcopalians mailed just \$1 to Presiding Bishop Browning?" Ross asked in the editorial. "We'd have more than a \$300,000 surplus! What if we proclaimed the Kingdom of Abundance throughout the dioceses of the Episcopal Church? We'd be claiming God's power to redeem this tragedy!"

Signs of caring

As a result of the editorial, the presiding bishop's discretionary fund has in

recent months received a large number of one and five dollar bills and checks for modest amounts, with memo lines that say "to replenish stolen funds," "this might help," "Ellen Cooke disaster," "embezzlement tragedy," and simply "re: abundance." Some of the contributions are accompanied by letters explaining that the givers are following Ross's suggestion of giving one dollar for each Episcopalian in the immediate family. Others expanded their giving to include their extended family, and one person gave an extra two dollars: one from her dog and one from her cat.

So far more than \$2,500 has been received. The overwhelming majority of contributions have come from Arizona, with a large number from Minnesota, Wisconsin, Virginia, and Kansas, and a scattering of donations from many other states.

Presiding Bishop Edmond Browning said that he was "enormously grateful for this outpouring of dollars, which has been a wonderful sign of our connectedness and caring for one another in this church." He noted that "it has been a sacramental offering and a practical help as well." He said that it wouldn't be possible to acknowledge the gifts because he didn't think the donors would want a third of their contribution spent on mailing a thank-you note back to them.

Spirit of abundance

Ross attributed the inspiration of her editorial to the atmosphere in the Diocese of Arizona. "I brought a special perspective: I live and work in a diocese where We Are One is our vision. We work hard at finding ways to connect and work together in this diocese, and the result is a vast amount of generosity. Instead of thinking in terms of scarcity, which is human nature to do, we promote abundance."

At the diocese's annual convention last fall, Bishop Robert Shahan gave back \$142,000 to the 65 congregations represented at the gathering. "We wanted to tithe back to the congregations," he said at the time. "If we truly believe that God has called us into a kingdom of abundance, then we need to act that way."

Ross said that the positive response to "We Are One" has changed her thinking about small contributions. "It helped me realize how a little money can go a long way if a lot of people are involved," she said.

--Jack Donovan is communications assistant in the Episcopal Church's office of news and information.

95-1220

Episcopal church learning to walk with the people of Panama

by Charlie Rice

(ENS) "What is mission? Very often the vision is not on paper, it's here," said Bishop James Ottley, former bishop of Panama, tapping his index finger on the side of his head. "I've seen many missionaries come to Panama. They ask me, 'What is my job description?' That works well in the States, but in Panama," he leaned forward, whispering dramatically, "the vision unfolds."

Ottley, now Anglican Observer to the United Nations, offered that animated preview this past July in Miami to a group of 10 mission observers on their way to Panama. Representing the Diocese of Southern Ohio, the Episcopal Council on Global Mission, and the Racial/Ethnic Exposure Program of the Episcopal Church Center, the group spent two weeks in Panama getting a glimpse of an Episcopal Church hard at work.

A day after that meeting with Ottley, newly consecrated Bishop Clarence Hayes stood in the sweltering noon heat of Colon and described the history and the challenges the church faces in Panama.

"Christ Church by-the-Sea in Colon is the oldest of our churches," Hayes boasted, mixing history with a roving description of the growing church in Panama. Outside its doors, thousands of Panamanians live on the beaches of Colon--unemployed, homeless, without food, fresh water, or hope. Nearby the heavily guarded, palatial homes of wealthy foreigners loom over unimaginable slums. Crime is high, drugs are a huge problem and murder is an everyday business. Money to keep buildings open and fund church programs is scarce. "But one of these days our prayers will be answered," said Rudolph Clark, the sexton of Christ Church. "We have faith. We fight. We do our best with faithful members."

With only 20 or so priests, clergy shortages plague the Diocese of Panama. Currently, there is no priest at Christ Church, Colon, to serve the congregation of 300. With a funeral scheduled for the next day, "right now we don't know" who will preside at the funeral, the sexton said. "We usually call the diocese to see if they can have a priest come, because the family having the funeral would like to have communion. But for tomorrow, we don't know as yet. We'll just have to wait and see." He paused, laughed, and then with determination in his voice added, "But I know we'll have the funeral."

Promesa shows promise

Despite the problems facing the church, the diocese has taken a strong stand to

make a difference in the lives of the poor. One of the successful programs is called Promesa, "The Promise."

"How do we walk with the people?" asks Glenda McQueen, director of Promesa. "That's the idea behind Promesa. It's not doing things for the people, it's more doing things with the people."

Typical of Promesa programs is an effort in the rural village of Torti, near the border with Colombia. Thanks to Promesa, the church now has a growing cottage industry manufacturing concrete blocks to build a new sacristy and a rest room for the church. The blocks also are being sold in the Torti community for less than the imported cost, which encourages employment, construction, cash flow, and tangible savings in the community.

Wearing an old sweater needing elbow patches in the relatively cool morning air, Bishop Hayes arrived in Torti for his first episcopal visit after a five-hour ride from Panama City in a four-wheel-drive truck through 50 miles of forest on the narrow, dirt and rock road called the Pan American Highway.

Surrounded by the children of Torti, Hayes beams. "The idea here is that we might be able to produce ourselves some of the materials to be used in construction on the church. The sand blocks for example. That will be a great help in reducing costs. It also gives the people a sense of participation."

The church in Torti recently received a boost when the United Thank Offering grants committee awarded \$35,000 to the diocese to build a small conference center and housing for clergy and catechists who travel to Torti for training and educational programs.

Walking with the people

In many rural areas, the Episcopal Church walks with the people where other denominations are unable, or unwilling, to send clergy. At the open-air Iglesia Buen Pastor, Church of the Good Shepherd, also built with United Thank Offering funds, the Rev. Victoria Minas ministers to the village of Las Guabitas.

Under her guidance, the Episcopal Church brought in a water line to serve the community. Periodically, the line is cut during the night by men with machetes who resent the church, or perhaps it's the water line itself that they resent, she says, shrugging. Some of the men also forbid their wives to attend church services.

When asked if this was because this church is staffed by a woman priest, Minas responded, "That is not fully so, because if the clergy is a man, there is still the idea that the women should not participate. But if the clergy is a woman there is a fear that she will teach them a different form of thinking."

The church of the flags

At the opposite end of the canal from Colon is Panama City, where the

Cathedral de San Lucas faces a different challenge: making the transition from an English-speaking cathedral for diplomats to a Spanish-speaking church of the people.

Like the country, the diocese is torn between its quasi-colonial past and the desire to be independent. As the churches move from English to Spanish liturgy, many of the older people in the church feel that something is being taken away from them. Attendance at the cathedral has dwindled significantly.

Maizíee Lennan--the first black woman priest to serve as the dean of the Cathedral--is proud and hopeful of the future of the Episcopal Church in Panama, despite many challenges.

"Cross ventilation, as you can see," Lennan said as she opened the huge wooden side windows of the cathedral, letting in a reluctant breeze. "No air conditioning--natural ventilation," she quipped, but somberly adding that "candlesticks, crosses, anything of value is put away right after the service" because of constant thefts.

Lennan strolls the aisle, pointing out the flags of Panama's companion dioceses flying in the cathedral. "Yes, Mississippi--the stars and bars of the Confederate flag, many people remark on that," she says with a laugh. "But this has been a long-time relationship and I think could be an example to many dioceses what a companion relationship is all about. We now also have relationships with Maine and Arizona. The other flags are a history of the church: the Panamanian flag, the English flag, the American flag and the Episcopal flag. Many call this the Church of the Flags. Some like it, some don't, but they're here for a reason. The future of the church in Panama must include partners," she says.

Invasion scars still visible

Intervention by other nations and churches has not always been helpful, Panamanians cautiously remark. The 1989 U.S. invasion of Panama to oust President Manuel Noriega left scars and hindered the work of the church. In America, reports said the brief military action resulted in 15 American casualties. Panamanians point to the communities and neighborhoods destroyed, or talk quietly about the estimated 3,000 Panamanians who were killed.

Walter Smith, education officer of the diocese, spoke of his boyhood neighborhood. "Chorrillo was the town site that really got destroyed by the invasion. The old wooden houses are gone. The new structures that were put up are basically structures of cement blocks."

Pointing to the new high-rise apartments, he expresses sympathy for the large families now crammed into tiny rooms with open holes in the walls that pass for

windows--the only source of ventilation and light.

"It will take us time to return to where we were in 1989, because at that time we had begun to move forward," remarked Bishop Hayes. "When the invasion took place, 90 percent of all our business in town was lost--not because of the invasion but because of looting. The U.S. Army didn't bring in the military police until four days after the invasion. You know what happens when you have a riot. Ninety thousand people lost their jobs in four days."

Episcopal Schools and Institutions

Despite their small numbers, the 30 congregations of the Episcopal Church in Panama focus on children as their hope for healing the wounds of the past and as the gateway to the future by supporting five schools, an orphanage, and a retirement home.

Standing under the blazing sun on the unfinished second floor of the huge Instituto Episcopal San Jose, principal Gladys Johnson points to where the air conditioned computer room will be someday. Here, she welcomes the visitors to "Panama, the bridge to the world, and the heart of the Universe."

--Charlie Rice is on the communications staff at the Diocese of Southern Ohio. This article first appeared in the diocesan newspaper *Interchange*.



reviews and resources

95-1221

EPJN announces Holy Land pilgrimage

(ENS) The Episcopal Peace and Justice Network (EPJN) has announced a series of trips to the Holy Land in 1996 designed to offer an in-depth orientation to issues affecting Middle East peace. The itinerary will include visits with Anglicans and other Christians, political and religious leaders of many viewpoints, human rights activists, educators and students, residents of settlements, villages, and refugee camps, and visits to the holy places. The Rev. Jess Gaither, convener of EPJN, described a two-week trip to Israel/Palestine taken in March, 1995, by members of the steering committee of EPJN as a "transforming experience . . . whether seen as a fact-finding mission, as a Lenten pilgrimage, or as a gesture of solidarity with Palestinian Christians. Among participants, preconceptions shattered as new images of Middle Eastern reality emerged." Gaither said that the 1996 itinerary will provide "opportunities for the same variety of experiences that our trip gave us." He noted that "each group of travelers will be accompanied by a member of the steering committee and, in Israel/Palestine, by a staff member from the Middle East Council of Churches." Six departures are scheduled throughout the first three months of 1996. For a brochure that provides details of the *EPJN 1996 Pilgrimage to the Holy Land* itinerary, cost and other information, write to Keystone Tours, Inc., 12872 Biscayne Blvd., Miami, FL 33181, or call Keystone at (305) 893-1818.

Resources on aging and nursing home facilities available

(ENS) The Episcopal Society for Ministry on Aging (ESMA), noting that the magazine *Consumer Reports* recently listed Episcopal-related nursing homes among the best in the country, has announced the availability of two resources on issues related to aging. In August of 1994, ESMA published an Episcopal-related Facility Directory which includes definitions of housing alternatives, a guide for nursing home selection and 187 annotated national listings. Also in 1994, the new edition of ESMA's book, *Affirmative Aging*, was published by Morehouse Publishing. The Facility Directory and *Affirmative Aging* are \$8.00 and \$17.95 respectively including shipping. To order, send a check made payable to "ESMA" to: ESMA, 323

Wyandotte Street, Bethlehem, PA 18015.

CWS announces 'gifts of the heart' appeal

(ENS) Church World Service (CWS) has appealed to local congregations and other community organizations to help refugees and other civilians affected by the war in the former Yugoslavia through its "Gifts of the Heart" kit program. Groups are urged to assemble health and school kits according to specification and send them to the CWS Service Center in New Windsor, Maryland, which will forward them. The health kit should contain one hand towel, one comb, six band-aids, one wash cloth, one toothbrush, one nail file, one new bath-size bar of soap, one tube of toothpaste. The other items should be wrapped in the towel, which should be tied with a ribbon. The school kit should contain one blunt scissors, two pads of 8-1/2x11-inch lined writing pads, one box of eight crayons, six unsharpened pencils with erasers, one 2-1/2-inch eraser, 12 sheets of construction paper, one 30-centimeter metric ruler, one pencil sharpener, one 12x14-inch cloth bag with handles. Place all items in the bag, fold it over and secure it shut with two large rubber bands. Persons or groups assembling kits are encouraged to include a simple note, saying "Because we care" or "Sent with love" and signed with the name of the individual or group. Pack all kits in sturdy cartons. Multiple kits may be boxed together. Please mark the outside of each box to indicate type of kit, and ship pre-paid to New Windsor CWS Service Center, 500 Main St., New Windsor, MD 21776-0188. For further information, phone: 219-264-3102.

Sexuality study document available from Forward Movement

(ENS) Forward Movement Publications has released an edition of *Continuing the dialogue, a Pastoral Study Document of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality* with a discussion guide prepared by the Committee for Dialogue on Human Sexuality, an interim body created by resolution B-012a of the 71st General Convention. The document and guide can be reproduced for diocesan and parish use. Copies may be ordered from Forward Movement Publications for \$2.95 plus shipping by calling 1-800-543-1813. Spanish translations of the study document and the discussion guide are available from the Office of the Presiding Bishop, Episcopal Church Center, 815 Second Ave., NY, NY 10017.

Photos available in this issue of ENS are:

1. Union of Black Episcopalians hold 27th annual meeting in Florida (95-1210)
2. Military chaplains meet with Russian Orthodox (95-1215)
3. Episcopal military chaplains consult with Russian Orthodox (95-1215)

4. Surprise legacy will support outreach ministries in California (95-1216)
5. Episcopal native youth event held in Minnesota (95-1217)
6. Episcopal native youth event held in Minnesota (95-12170)
7. Diocese of Panama learning to walk with the people (95-1220)

Tentative mailing date for next ENS release is September 21.

